Thoughts about the book of "Ijaz al-Koran" of Abu Bakr Muhammad bin al-Taiyeeb al-Baqillani

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Abstract

Al-Baqillani, Qadi Abu Bakr Mohammed b. al-Taiyeeb b.Mohammed b. Jafar b. Al-Qasim, in most famous of Ibn al-Bakillani, but in popular use is simply al-Bakillani, Asharian theologian and jurist Maliki, said that was a major factor in the systematization and popularization of ash'arism. In the second half of the twentieth century Abu Bakr al-Baqillani played a large role in the Koran and its statements. An unspecified writer, born in Basra, born in Basra, then moved to Baghdad and lived there for the rest of his life. Al-Baqillani, who constantly defended Islamic traditions, later became acquainted with the sciences of the Koran. However, despite this, others did not accept him, and even some scientists fought by this for a long time. He always fought with Greek scholars and eventually defeated them and won the sympathies of his contemporaries.

***Keywords**: Abu Bakr al-Baqillani, "Ijaz al-Koran", researchers about Koran, Islamic cluture*

The second half of the tenth century, Abu Bakr al-Quran and its stated Baqillaninin research has played a major role. The exact date of birth is not known to the writer, who was born in Basra, and later moved to Baghdad and lived there until the end of life. His personal life, us on very little information has reached, but sources in his ten great scholars (Abu Bakr al-Abhari Ahmed bin Jaafar bin Malik al-Qatii Abdullah bin Ayyub bin Mesi, Mohammed bin subtle al-Shirazi, Ibn Buhtuhi al-Hussein bin Ali, the most-Nisaburi al-Hassan bin Abdullah bin Said al-Askari, Abdulla ibn Abi Zayd al-Qayravani, Abu Abdullah al-Tai.(1)

Al-Baqillani says: "Once I, Abu Ishaq, Ibn Abu Hassan al-Bahili`s with Furrak sitting course. Friday was the lesson once a week. A curtain between us was always with him, and we saw it. He has all the people, even in contact with the back of his concubines. Since the day of love and worship God like crazy missing always forgot our lesson. But it still would be a lesson to him and remind him of the curtain that we asked why, he said: "If there is

the curtain between us and you, like me, you look at other people who are unaware, and no difference between me and them looking."(2)

It should be noted that al-Bahili died in 980. He was the founder of al-Ash'ari sect(3).

Clearly, al-Baqillani great scholars who teach them the Koran, sharia, rhetoric, logic, and so on. Sciences studied in depth. Thanks to its rich library and this library was the deep knowledge acquired from a young age.

It was the best of poet and orators. He has inherited the art of poetry.(4) The scientists of his time, always coming to him, he tried to learn the rules of the Arab poetry and its analysis. Such scholars "الإيضاح" "clarification" and "الـ تكملة" "Completed" the author of works hand-in-Farisi, poets can show the Al-Mutanabbi. He was scientists from the side of one of his poems about al-Baqillani, writes:

وقد رأيت الملوك قاطبة	وسرت حتى رأيت مولاها
ومن مناياهم براحته	يأمرها فيهم وينهاها
أبا شجاع بفارس عضد الدو	لة فناخسروا شهنشاها
أساميا لم تزده معرفة	وإنما لذة ذكرناها

"I came out and saw the scientists behind them until I went to Mevlana.

They show him the work and wanted to know whether it is satisfied with the work.

Abu aiding the great scientist in parliament, Salam and al-Dauili Adud Khosrow took part. "

After the poetry of al-Mutenebbi says: "We count the names Mevla's not increase the fame, just in front of the popularity of hand-Baqillaninin skills and would like to express our astonishment"(5)

The council was Mutazilites council; there is no one who could not see the Ahl al-Sunnah.

Always protecting the Islamic traditions of Al-Baqillani later became acquainted with Quranic Studies. However, others did not accept it in this area, but it was a long time scientists have been fighting with him. He constantly fought with the Greek scientists and eventually overcame them and won the respect of contemporaries (6). In response to those who oppose the Qur'an, Al-Baqillani wrote several books. In this book, he showed how strong his character. Of course, at the beginning of this book, " إعجاز الـ قرآن " work stops. As the writer of this book demonstrate the level of artistic taste that cıxdıQeyd al-Baqillanin " إعجاز الـ قرآن " first published work, and is considered one of the best works written on this topic.(7) Indeed, it is the nature of the work, the meaning of words in the Qur'an, but also to comment on the specifics of their particular styles that have studied the Koran ecazını. Guliyev his "poetics of the main activities of the East," he says in his book, "Al-Baqillani" Ecazul-Quran "balaghat the main parts of his work - permit, simile, metaphor, telavum, favasil, tijanis, exaggeration, wishful-stated meaning explained."(8) In this book, as well as its " كتاب الاذ ضار لـ ذقل الـ قرآن", "Koran translation (interpretation) for the support vehicle" and " الـ تمهيد والإر شاد " "training and mentoring" from the books,

there are also the above-mentioned book, the Koran, the declaration, its layout and its artistic figures showed the extent of the use of Arabic in comparison with the literature. On the basis of the texts of the Qur'an al-Baqillani he felt the consistency of style and beauty secrets by examining certain rules and regulations established for this purpose has been fixed. All this can be seen in his works of the following research:

(9) كتاب التمهيد

(10) كتاب الانتصار

كتاب إعجاز القرآن

It may be drawn from the above historical consistency, accurate or not, but according to us to give priority to such a succession of issues related to the compilation.

Note that the first book of the Islamic faith in general is talking about. The only part of the work on the Koran and there ecazına, mostly Jews, Christians and Zoroastrians gather information about it (11). The second book, the information on the Koran - the Koran, the historical chapters and given general information about the language of the Quran. When it comes to the third book, the author has tried to explore the complex, where the above-mentioned topics. (12)

Al-Baqillani and " إعجاز الـ قرآن " theory

Al-Baqillani`s works of other authors have written about it in his style differed from the works. He studied books on the Qur'an, a conclusion by analyzing them. The main purpose is to investigate the characteristics of the Koran, and the miracle had to be removed. The author has chosen a style very exciting to bring those they tried to write dialogue. Al-Baqillani stated that such a style readers understanding of the information contained therein will help make it easier and convenient way to keep their souls for a long time. Another advantage of al-Baqillani its full and proper understanding of the text of the Koran were concerned with. This is also borne out to some extent, his self-confidence. However, all these virtues and navatorculugu writer, along with return to his own opinion, everybody has their own opinion and no one is forced to submit to a lack of give up easily attract attention as a negative feature. He has in-depth knowledge in the field of intelligence and memory phenomenon involves the study of the Koran that had achieved significant results in this area. The author of this study have chosen to conduct a critical approach, along with the study of words and the above passage, the more you paid attention to the characteristics of their style and statement. The opinions of the writer, who has released some results before thinking carefully considering his words, and repeated checks, and only then would a decision. The theoretical ideas with admirable ability of the Qur'an, Al-Baqillani mainly conducted in three styles: everyone has their own opinion and no one is forced to submit to a lack of give up easily attract attention as a negative feature. He has in-depth knowledge in the field of intelligence and memory phenomenon involves the study of the Koran that had achieved significant results in this area. The author of this study have chosen to conduct a critical approach, along with the study of words and the above passage, the more you paid attention to the characteristics of their style and statement. The theoretical ideas with admirable ability of the Qur'an al-

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"التمهيد" In a sense, simplistic approach to the issue in his book the Quran the word of God to be a writer, and this book is verifying reports that revealed his prophet his immortal literary highlights like a miracle.

Talking about the features of the author of the Qur'an wonder many attempts by Arabs and are Ajams despite attempts to write a book like that would fail and thus confirms the view that the Qur'an to be unique.

The opinions of the scholars of the Koran’s admirable ability to al-Baqillani appreciate the efforts of those ideas in their Koran critical manner admirable ability to investigate issues related to the theoretical impact on the report.

After all, al-Baqillani comes to the conclusion that the wording of the Koran and poetry art they have created so far features of the Arabs, but also includes all the advantages it stands above.

Ecazını Baqillani Al-Quran, the characteristics of the layout and its clear tendency, trying to explore the complex. A distinctive feature of the work of the author revealed that in chapters, the text of the work in general terms - the Arabs until then, they wrote in the design of the works was given in a different way. According to him, in the place of words in the sentence - provided, postponed the general meaning of the sentence in this or any other signs of impact. This case has a special way in the Qur'an itself. According to him, "a compilation of words in the sentence on the issue"(13). Then the author of the theory of order, especially in the Qur'an al-Khattab studied the layout of the floor, he admits.

After all, al-Baqillani comes to the conclusion that the Holy Bible, the Torah, the Psalms, the books of heaven as a different and superior in terms of its wording and high style. Quranic text, layout, design, specified supply, words and meaning of the miracle of harmony proves it. Therefore, to write a book like the Quran occurred as a result of the efforts of the books, as well as samples of Arabic literature, he is living proof that the Koran downs the class. Then the other side of the author of the Qur'an ecazının explaining his "unseen news" means that it contains the word of man, and thus confirms that the superior feature. As evidence the Prophet (s) could not read and write, and underlines that the Qur'an revealed to him the news of the past and the future that is downloaded via the Report.

It should be noted that the Al-Baqillani "الإذ هصار" covers general information about the book, the Koran. The book "Quran" meaning the investigation begins, and then the text of the overall analysis, going through the verses of poetry, limited-duration of the gasidas is comparable and that the meaning, or drawn, as well as measure each other in terms differ poetry and the Koran relationship between I can not accept. This entire author's opinion of the Quran and Arabic poetry of nature in connection with the comparison. She then dividing by the Quranic verses separate chapters give a description of certain aspects of this matter to those who are in any doubt about the meaning of the verse in terms of linguistic evidence, consistent evidence and answers. The text of the Koran in Arabic by Al-Baqillaninin accept that there is any relationship between the poetry of the Koran despite the wording and style of telling examples of Arabic literature refers inevitably, trying to give a description of the problem. The author of the first chapter of the book to explain the stylistic aspects, recycling and discusses a wide range of applications, following the path of his predecessor Ibn Qutaybah trying to clarify the meaning of the words hard to understand the Qur'an. She then each of the Quran to the end of pre-analysis involves analysis of the works of these authors have written some Surahs of the Qur'an's statements about not understand the meanings of the verses in the reports that surprised.(14) (الـ قرآن معجزة لـ لذبي) called another chapter in the " نظم الإع جاز " tried to clarify the issue. The chapter of the Qur'an, al-Baqillani called on the admirable ability to approve all thoughts, eloquence with the help of science and Quranic verses analysis

shows secrets. The author of the work of another chapter of the "Quran and Arabs the difference between the evidence" (called the Quran Rhetoric in terms of the main themes is considered the miracle theory, the issue clarified. It should be noted that he wonder about the theoretical ideas undertake a comprehensive and widely studied, and the researchers reported. The author of the Arabic word for the study of the art in such a difficult subject, the text of the statement and a comparative study of the Qur'an. Through a comparative analysis of such hand-Baqillani came to the conclusion that the text of the Koran, the Arabs in the art that stands above. It is proof of ideas "that" (الـ بيان) wrote a chapter about. The author reveals his thoughts on the statement, and then Cahiz husband Rummani, quotes Abu Hilal al-Soldier to say about that. But al-Baqillani`s thgoughts some of them (especially in the views of certain husband) does not accept. The author has given his balaghat "most useful word of eloquence" did not accept the definition of the concept of eloquence certain limitations of such an approach, he said. The balaghat issues after the "allowed" (brevity, conciseness) and "itale" from the (length) comparatively speaking. She on any matter properly when comparing two issues to gain insight into topics like the importance of their reports. One of the unique features of Al-Baqillani`s miracle approach to the search for new ideas. The evidence is not seen as a creation of the author of the work of scientists "الـ براعة" "master of the" we can show that the addition of a new chapter. At the beginning of the chapter, "الـ براعة," he said, giving praise: "The most eloquent meaning set forth in the expression of ideas, the word" justified "in question is called" The evidence is not seen as a creation of the author of the work of scientists "الـ براعة" "master of the" we can show that the addition of a new chapter. At the beginning of the chapter, "الـ براعة," he said, giving praise: "The most eloquent meaning set forth in the expression of ideas, the word" justified "in question is called" The evidence is not seen as a creation of the author of the work of scientists "الـ براعة" "master of the" we can show that the addition of a new chapter. At the beginning of the chapter, "الـ براعة," he said, giving praise: "The most eloquent meaning set forth in the expression of ideas, the word" justified "in question is called"(15)The author analyzes the text of the Quran to the end from the beginning that such a decision, it contains the text of the Quran is the word "justified" words. As one of the most important pieces of evidence proving that the capacity of any of the words contained in the verses of the Quran to replace words of similar meaning synonymous to show the impact of this and other reports. He is the text of the Qur'an, as well as the creation of artistic expression and the word is the same word that is comparable to the development of more accurate and relevant meaning in terms of features, he said. The author comes to the conclusion that the Qur'an is Arabic words and phrases words and phrases used and the characteristics of the Arabic language Despite the Koran in Arabic stands above all in the art of fiction. She Continuing his metaphor, simile, tajnis and others. In terms of literary figures such as the use of the word in the Koran and thus reached the highest rank in comparison with the art of Arabic word that means superior. By the way, note that the husband, who was a major influence Rummani`s Baqillaniye this matter in hand, and he's recipe and husband pun not go one step further.

Rummani`s "الـ نكت" work already mentioned the issue during the analysis. As we know the Arabic word al-Rummani art of eloquence of the Qur'an, al-Khattaabi Musaylima Qur'an as compared counterfeit works of creative writers, al-Baqillani harmony of music and words from the order of the Qur'an spoke about harmony. He expressed confidence compared with a break select the languages spoken in the Qur'an, it breaks the Arabs intervals are different and there's no match between them. After all this it is art (الـ كـ لام) tells them to divide into 4 parts:

(المرسل) النثر - prose

مقفى غير موزون - uneven rhymed

(السجع والخطب) موزون غير مقفى - rhythm, but without rhymes (Sermon)

(الشعر) والنظم المقفى الموزون - rhythm and rhyme poetry (poems)

Al-Baqillani about sadaladıqlarımız says: "The human soul is the most common, affecting prose, then rhymed uneven floor, and then it comes to poetry. Arabs speak in prose rhyme and uneven. They feel and to express different sounds to create a link established between sentences, including the drums, increased human-pleasing sounds such as the sound of different creatures. Later, many feel that they have the votes and speeches, and finally began to slowly remove some of these sounds has been amended. The speech from the new style in the "Select" and later called the sermon appeared. Thus, negotiations with the Arabs in two styles - styles that emerged in the SEC and the sermon. Negotiations with the Arabs, The book created a general rule, and it later rhymed poetry was rejected. The above-mentioned changes in the step of the Qur'an Sura easily Arabs who have been unable to express a similar idea. Because of the style of the Koran, he said, in terms of style and genre features completely new - it is the art of Arabic words had chosen a different style. "(16)

Egyptian scientist who has analyzed the creation of al-Baqillani writes: "Despite all this, Al-Baqillani able to easily accept the following statements:

1. The creation of the Arab poetry occurs naturally in Accra, and they were not in the case of creating art.

2. prose and poetry come after the sermon. There are different opinions on this topic: Poetry and the SEC have accidentally negotiations with the Arabs, the Arabs did not feel that there is an art to him as a present. Not only was the music sensation of the joint.

After all, al-Baqillani trying to clarify the above ideas, this way: "Arabs, poetry, prose, rhythm, rhyme and so on. was not by chance. Because all of these senses is connected directly to the emotional tools to make use of them and thus, to some extent, there is a need for speech rhythm. Therefore, poetry access is provided from time to time. As for the arrival of the poem after the sermon, this idea has not been proven yet still unconfirmed evidence and continue to be subject of discussion. For example, Ibn Rasiq says about it: "In the past, according to the degree of interest in poetry and poets great extent necessary considered superior. Thus, any poet or to any other person or tribe could raise the skies could have been. "(17)

Bedouin Arab intellectual thought, preferring their emotional feelings, lifestyle, they have to accept that poetry is poetry sermon on the spiritual world to be better than this opinion. As one of the pieces of evidence proving that poetry before they can be spread in the form of small pieces of poetry. The first large-scale patterns in the history of Arabic literature, poetry As it is directly connected with Imrul-Qays.

We have already mentioned that more often affects self prose. We must pay attention to the idea, perhaps, prose conscience, feelings and thinking mind prior to impact more quickly. All of this appeared in the Qur'an al-Baqillani more clearly preferred to refer them to learn the Koran. For example, the Qur'an, harmony, musical shades, subtle notes of words that help each other, and so close. is to explain what is said.

The author of these letters in the words of one another to follow the interpretation of their properties through the verses of the Quran in harmony with the harmony of sound poetry couplets set ends with the end of the compliance reviews. He is shown here as "strong voice" الصائتة)), as well as the "quiet voice" (الصامتة) is directly involved in the creation of harmony in accordance with ending verses. So, these two sounds and music in harmony at the same time participate in the creation of a verse can also set. All this affects the formation of the harmony of the whole of the Qur'an, and is considered as a sign of Sec. However, al-Baqillani Rummani`s husband said nothing about the SEC can not simply confine itself to repeating it.

A comparison between the Koran and poetry

Al-Baqillani eulogies by chapter, verse poetry is not right to compare the relationship between the Holy poem he denies. He was up in accordance with some verses"revealed the presence of meter in poetry" and the Qur'an denies the opinion that in a sense, measure and qafiya signs, despite the identification of poetry do not accept the Koran. In order to confirm the views of the author of the following features of Arab poets means:

First of all you need to know the importance of the importance of creation of eulogies.

It is known that a certain measure of poetry requires creativity. In this respect, a kind of ode to the cash desk from beginning to end is pre-determined. The Holy Quran was revealed in Arabic literary, artistic expression used by Arabs accustomed and which includes both prose and with nazm, as well as pick up some of the features of bears.

The creation of eulogies. According to him, unlike short poem ode to the poet's appeal to a wider range of topics in the form of his speech recalls.

And whether the same subject in the same measure that contains at least two couplet of poetry, for example, can be called poetry.

Both ignorance and widespread Islamic period and poetry, which is considered the easiest meter "rajaz" Some people are not recognized as the poetic meter.

Any person attempting to write poetry in its definition should be a rhyme and meter system. (18)

Al-Baqillani poetry to express the Koran can not be compared to al-Ferra and al-Cahiz other scientists say, the opinions of the writer, and has drawn comparison to the systematic analysis. He was, after all this is a separate and distinct nature of the Qur'an

poetry is the art of having a greater emphasis on the word was still in its original intention.

"إعجاز القرآن" work

Al-Baqillani`s "Koran order" all thoughts about his "الـ قرآن إعجاز" have been collected in the book. The author of this book, the Quran, tried to analyze the sequence of the characteristics of wonder. He has dedicated the work to the views of those who deny the entry of the Quran ecazını. The first chapter of the book "The Prophet (s) sent miracle Koran" (أن نبوة النبي ﷺ معجزتها القرآن)called. Quran (s) that is no longer the miracle (s) was in his time. We chose the path of people who proved a prophet of God, miracles are available. To confirm their Prophet Mohammed had many miracles. These miracles are associated with a specific time and space and the Companions of temporary and localized nature. His other prophets advantage and that proved to be the last prophet, there is a miracle, will continue to be available until the end of humanity. It felt part of Allah over 23 years, divided into verses of the Qur'an revealed to the Prophet. One of the most important factors which have proved to be the miracle of the Qur'an in its wording and style. Since none of the sons of man is revealed to him, the inability to bring a sign similar to the idea that remain topical today and confirms the view that a miracle of God's word is eternal. Its just (s) has been revealed as a miracle and a sign to the people selected as confirm various verses. For example:

" الر كتاب أنزلناه إليك لتخرج الناس من الظلمات إلى النور بإذن ربهم إلى صراط العزيز الحميد "(إبراهيم: 1)

"Alif Lam Ra! (Muhammad the Qur'an) is a book so that people from the darkness into light, by the permission of their Lord, the Mighty owner, who is worthy of praise have revealed to the path of Allah. " (Ibrahim: 1)

Or:

"وإن أحد من المشركين استجارك فأجره حتى يسمع كلام الله ... "(التوبة: 6)

"If one amongst the Pagans ask thee for asylum wills, grant him protection so that the word of Allah (the Quran), listen ..." (al-Tawbah: 6)

In another verse:

" وإنه لتنزيل رب العالمين . نزل به الروح الأمين. على قلبك لتكون من المنذرين "(الشعراء: 192-194)

"Certainly, (the Quran) is a revelation from the Lord of the worlds! Ruh al amin him (Gabriel) down (guilty alerts) that you may be warning him of your heart (revealed). "(Al-slogan: 192-194)

There are many verses in this chapter. But the work is limited to the technical capabilities of the verses, chapters, indicating the existence of the content.

Note that, on the subject of the chapter 39 verses of chapter 9 is an example: Ibrahim:1; Al-Tawbah: 6; Ash-shuara: 192,193,194, 195; Al Gafur: 1, 2, 3, 4, 5, 6, 7, 13, 15, 21, 35, 69, 70, 85; Ar-Ra'd: 38; Al-Fussilat: 1, 2, 4, 6, 8, 13, 19, 26, 30, 36, 40, 44, 52; Al-'Ankaboot: 50.51; Al-Furqan: 1.2; Ash-Shura: 24.

The second chapter of the book "The proof of the miracle of the Qur'an" (الدلالة على ان القرآن معجز) called (13). It should be noted that this chapter is written as a continuation of the first chapter. Here, too, the verses of the Qur'an have been proven to be a miracle:

"وإن كنتم في ريب مما نزلنا على عبدنا فأتوا بسورة من مثله وادعوا شهداءكم من دون اللهإن كنتم صادقين. فإن لم تفعلوا ولن تفعلوا فاتقوا النار التي وقودها الناس والحجارة أعدت للكافرين. "(البقرة: 23-24)

"If Our servant (Muhammad) have revealed (like) If you have doubts, you can also Bring a chapter like it, and if you are telling the truth, then your witnesses beside Allah (and call for help poets and Ulema in this case) call Now that they not do so, can never do it, then prepared for disbelievers, whose fuel is men and stones, which consists of a fear of fire! "(Al-Bagara: 23-24)

In another verse, it says:

"أم يقولون افتراه قل فأتوا بعشر سور مثله مفتريات وادعوا من استطعتم من دون اللهإن كنتم صادقين. فإن لم يستجيبوا لكم فاعلموا أنما أنزل بعلمالله وأن لا إله إلا هو فهل أنتم مسلمون "(هود: 13-14)

"Or (they say):" It (the Quran) has invented, "they say. (Them) say: "If you are telling the truth and bring ten forged chapters like it (the case) besides Allah, you are able, call him. If you do not respond to you, then know that it was a revelation in the knowledge of God. There is no deity except Him! (These things) Will you accept Islam? "(Hud: 13-14)

Or:

"قل لئن اجتمعت الإنس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيرا "(الإسراء: 88)

"Say: 'If mankind and jinn came together to bring the like of this Qur'an to each other, even if they could not produce the like of it" (Al-Isra': 88)

This chapter of the Quran is a divine miracle is also available in many other verses. For example: Al-Baqarah: 23.24; HUD: 13.14; Al-Isra: 47.88; Meat Tour: 33.34; Al-Anfal: 31; Sad: 7; Al-Zuhruf: 58; Mary: 97; An-Nahl: 4; Al-Qisas: 36; Al-Hijr: 6; Al-Anbiyaa: 3; Al-Safat: 36; Al-Furqan: 4.5; Al-Hijr: 91 and so on.

The third chapter of the book "Quran all parties" (الـ قرآن إعجاز وجوه جملة) is called (19). The Qur'an speaks of the wonders of this chapter: 1. unseen world; 2. (s) can not read and write, it is the revelation of the holy book, and this book is exactly why his predecessors through the prophets, holy books and the same time to give information about the future; 3. The setting of the Quran is a miracle, its order book and a similar lack.

Analyzing the work of al-Baqillani upon him, says: "Al-Baqillani`s miracle theory consists of three parts, and the last of them," tuning ". (20)

Al-Baqillani secrets miracle of the Qur'an, the "order" on the issue, said: "The last miracle of science theory" order "is. Other settings are different from the rhythmic order, in particular, are powerful eloquence, which is higher than the word of an ordinary man "(21). Then the writer to clarify the difference in the types of people the word investigates and classifies them into five sections: 1. poetry; gafiya rhythm of speech; 3. the word; 4. The measure in question not be the; 5. prose. All this we "الإذ قدار" noted information on the book called, but he is the author of "الـ قرآن إعجاز" work by making some changes in the list gives you more information about it. Author "Select" is also a chapter on their separate, but "the spoken" section talked about it. He was the "highlight" of the creative prose, "rhymed words without rhymes from" and "rhythm without rhymes the word" separated from him, "not be the word and the phrase" in part "the word" s defined the properties. Thus, it is the "highlight" of the measure, rhymed or vice versa, both stressed

and noted that uneven and rhytme, articles, sermons, prose rhyme and becomes uneven. Al-Baqillani that the Holy Quran is a Book with their own style based on all of the above divisions.

Baqillani from the al-Quran ecazından astonishing feature of this chapter in his notes:

The sense of wonder (gathered all thoughts about it.)

The words of the Qur'an, the words spoken in everyday life is very different from the Arabs. God's Word promises fesahat its artistic beauty of the delicate nature of the carry meaning, and by the fact that it contains certain provisions chosen. Here, the expression of words eloquence, simile, metaphor, and so forth has been used skillfully. Many meanings of words to express itself in terms of the wording of the Koran, the word of a little different. It is comparable to the poems of the poet their poems are devoid of human errors is the word!

Quran unique, it has a strange frame. There are different themes - forgiveness and punishment, promise, good news (the gospel), intimidation, moral values, and so on. Issues such as stories, sermons, in the form of judgments that have been given the arrangement, which is capable of the most powerful words of the poet, speaker and said to make his words seem very weak.

A poet and preacher of any other issue, an issue of his poems in passing that certain mistakes, and it is perceived by readers. In the Qur'an, on the contrary, harmony and order, subject to certain transition from one topic to the other, as if readers perceive the transition to becoming a participant of the event. It is considered one of the features of its wonder. Indeed, at the peak of eloquence and Rhetoric demonstrating the truth of the Qur'an, but also demonstrates the power of the word.

It has a resolution of the Quran eloquent. His words, he does not look like a human being. They are helpless in the face of the miracle of the Quran, the characteristics of the layout.

Arab literary language of the Qur'an, as many rules, it is widely used by the Arabs in his speech given at xitablara. However, the text of the Quran to the other party for the delivery of certain circles in the xitablara more eloquent and eloquent.

Certain verses of the Koran, which is available to people in a particular manner, the signs of Islam and demonstrate the rules of Sharia. In this manner, those who oppose the religion of Allah by making skillful use of artistic expression consistent answers. With to meet a man that has a child in such a style. Using the most eloquent form of the word, it is not only the ability to create understanding of the Qur'an, a feature skillfully.

Ear to the words of the Qur'an, which was adopted enthusiastically pleasant and souls are considered to be higher than the words of the poet. These words are like pearls lined up literally off the beaten track. Although the eloquent words of the Qur'an, eloquent and well-chosen words, they are ordinary people, poets, writers speak, a language they can understand and employ. But in the words of the Koran, a unique advantage is holiness. For example, Muslims are constantly reading the Koran, and thus difficult to apply to him as if the authorities find a comfort. Meanwhile, the Koran, they self-soothing, relaxing becomes

a source. Therefore, if any of the poet's poem addressed to the verses of the Quran, to give the correct meaning of his work. Here, according to the word of the poem rhyme and can be changed, but the meaning and the place of properly developed.

There are 29 letters in the words of Arabic (al-Baqillani "Hamza" is added here), but the number of verses in the Qur'an, 28, is starting letters. These letters half the sentence. The number of letters used in the Qur'an 14 roll. This Surah is repeated in different letters. Allah in the Qur'an, in its own way, this set of 14 letters. These letters came through the Arabic language and the Arabs began to speak this language.

The unique style of the Qur'an, brutality, hardship remote, easy to understand, the meaning of the soul as an expression of the style was a revelation. In poetry, fiction, although eloquent, sometimes rough, understood the meaning of, and sometimes in words properly elected, the sequence is written in the style of the weak.(22)

Thus, the miracle of the Qur'an al-Baqillani ten sections dedicated to them and then summarize the characteristics of each section in detail in the description given. He cited his work speaks mainly the layout of the Quran, at times touched on the issue of the layout of the Arab poetry, poetry, and the SEC has distinctiveness meter of the Quran. The author's views on this issue has relied largely Rummani`s work.

The fourth chapter of the book "The Koran says what we say about ecazının features" is called.(23) In this chapter, the evidence and the evidence is set forth in the above-mentioned three miracles:

The unseen world of the verses:

" قل للمخلفين من الأعراب ستدعون إلى قوم أولي بأس شديد تقاتلونهم أو يسلمون ... "(الفتح: 16)

"(Behind the visit), the rest of the desert Arabs say:" You (after a while) called against a people. You vurusaqcaqsınız them, or they will become Muslims ... "(Al-Fath: 16)

Or:

"غلبت الروم. في أدنى الأرض وهم من بعد غلبهم سيغلبون. في بضع سنين ... "(الروم: 2-4)

"The Greeks (Byzantines Iranians) were defeated. (Arabia) is the closest place (in Damascus and Jordan). But they (the) after their defeat will be victorious. Within a few years ... "(Ar-Rum: 2-4)

The author has no evidence on this subject in the following verses: Al-Anfal: 7; Al-Qamar: 45; Al-Fath: 27; An-Nur: 55; Al-Tawbah: 33.83; Imran: 61.

HzPeygambs (s.) Inability to read and write, despite the presence of the holy book revealed to him, and through him the previous prophets, holy books and scriptures on the information given about the future at the same time:

" وما كنت تتلو من قبله من كتاب ولا تخطه بيمينك إذا لارتاب المبطلون "(العنكبوت 48)

"(O Muhammad) this (the Qur'an) oxuyardın a book before, nor is it yazardın hand. If this were not so, then transcribe (about it) would have doubted. " (Al-'Ankaboot: 48)

" وما كنت بجانب الغربي إذ قضينا إلى موسى الأمر وما كنت من الشاهدين"(القصص: 48)

"(Muhammad) We revealed to Moses when you (the mountain) on the western side (of the Mount expected) were not. You (we) were not among the witnesses! (I will not tell the truth this news to those Jews and Arabs is the only revelations from God!) (Al-Qisas 46)

"وما كنت بجانب الطور إذ نادينا ولكن رحمة من ربك لتنذر قوما ما أتاهم من نذير من قبلك ..." (القصص 46)

"And we (Moses) addressed the (Torah that) when you're not at the side of the mountain. But before you come unto themselves, a people () alerts) warn that, as a mercy from your Lord (sent them to teach them to you). (Al-Qisas 46)

"تلك من أنباء الغيب نوحيها إليك ما كنت تعلمها أنت ولا قومك من قبل هذا فاصبر إن العاقبة للمتقين "(هود 49)

"They (the stories) have revealed to you (which) unseen. Earlier, neither you nor your people knew. (Muhammad polytheists and disbelievers suffer) patience. Indeed, the (good) end is for the righteous (Hud: 49)

In this section, only four of the text shown on the Al-Baqillani.

Quran is a miracle in order. Al-Baqillani this section that the style of the Quran and poetry, and the SEC have no order, there is no evidence in this regard, that the word of God, and therefore does not provide an example of a verse. However, we are witnessing the next chapters of this section are explained in detail.

Al-Quran verses of poetry and comparative examples of the work of Baqillani. The author of the work "in the Qur'an, denial of poetry" (ذ فى الـ شعر من الـ قرآن) chapter states: There are two aspects of the art of poetry, called an impromptu poetry and writing poetry. Some insist that the verse of the Quran is like poetry, some of which is available in Arabic poetry. For example:

قد قلت لما حاولوا سلوتي

"My soul finds winning prosper."

This verse poetry following verse:

"هيهات هيهات لما توعدون"(المؤمنون: 36)

"The things you Alas alas" (Al-Muminun: 36)

Some of the following verse poetry described:

"...وجفان كالجواب وقدور راسيات ... "(سبأ: 13)

"... in the basins of large bowls and pots that will not move from the place ..." (Saba ': 13)

ساكنُ الريح نَطُوفُ ال مُزْنِ مُنْحَلُّ العَزَالى

"When the wind is calm, like a cloud around we only dolanırıq"

It is a poem in Remel bahr. It resembles the following Quranic verse:

"... ومن تزكى فإنما يتزكى لنفسه ..." (فاطر: 18)

"... Everyone cleaned, can be cleaned for himself ..." (Fatir: 18)

"Light" is the following poem Surah Al-Talaq verses 2 and 3:

كل يوم بشمسه وغد مثل أمسه

"Every day has a sun, then tomorrow will be like yesterday."

"... ومن يتقالله يجعل له مخرجا. ويرزقه من حيث لا يحتسب ... "(الطلاق: 2-3)

"... And whoever fears Allah, He will appoint for him a way out. And will provide for him from where he does not expect ... "(Al-Talaq: 2-3)(1)

لنا غنم نُسَوقها غِزار كأنَ قُرُونَ جِلتِها عِصِي

"We are leaving sheep pastures with lots of grass, they are strong and sharp horns eats grass becomes clearer every day."

"Vafir" bahr this poem resembles the following verses:

"أرأيت الذي يكذب بالدين . فذلك الذي يدع اليتيم "(الماعون: 1-2)

"Have you seen him who denies the religion? He is the man, who repulses the orphan "(Al-Maun: 1-2)

Later, Abu Nuvas term " فذلك الذي ," he wrote poetry and took the match to him:

وقرا معلنا ليصدع قلبي والهوى يصدع الفؤاد السقيما

أرأيت الذي يكذب بالدي ن فذاك الذي يدع اليتيما

"Love kept a secret in my heart, and it hurts my heart. Love is in heart failure patients leads.

Have you seen him who denies the religion? He is the man, who repulses the orphan "(24)

Al-Baqillani says: "They say that the Koran was written without rhymes like poetry. I think that the Qur'an rhyme "accent" is considered. "Accents" in Arabic is a kind of art. According to the opinion of the Arabs, if the so-called "accent", but it can not be considered a measure word. For example:

ربَّ أخٍ كنت به مغتبطا أشُدُّ كفي بِعُرا صحبته

تمسكا مني بالود ولا أحسبه يزهد في ذي أمل

تمسكا مني بالود ولا أحسبه يغير العهد ولا

يحول عنه أبدا فخاب فيه أملي

"I am a man (his) love to enjoy listen to his conversations.

Great fondness between us and I do not think this is a day to make the cut.

Great fondness between us and I do not think it will change the covenant.

My thoughts will always remain so, but my hopes were in vain "(25)

Al-Baqillani`s true poetry couplets of the above account, although he insisted it was not in a style typical of the style of the highlights of the Qur'an. The author, a firm that Qur'an rhythm, rhyme, but the words kept in a special way connected to each other.

Al-Baqillani first overall on the break, and then comment on the difference between the SEC in order to break the Qur'an, and said that the bow is a unique feature. This is due to the settlement of a certain sequence. If you have any human conversation the way certain offenses, it is felt immediately. In this talk, of course, goes beyond the norms of the literary language. As well, the poet wrote a poem aside any couplet cıxardısa, this error will be felt immediately, and perhaps he would not be considered as a whole poem. The author, however, shows the closeness between break. He said that if the bow breaks Prolongs, then it turns into a text. Despite the promises of the last opinion before he returned to the SEC neither good nor bad, is considered.

In sajda break as the appropriate words are tied to each other, but it would not be adlanqırmaq SEC because it has its own peculiar rules and that these rules do not go beyond the break. Then al-Baqillani "Choose the style of the Quranwritten that "the evidence. Work to do "to deny the Qur'an, select" (ذ فى الـ سجع من الـ قرآن), which can be seen clearly in the fifth chapter.

Al-Baqillani, referring to his predecessors shows that Abu Hasan al-Ash'ari that the style of the Qur'an denies the SEC. Many scientists opposed its opinion that, as written in

the style of the Koran, the SEC metaphor, simile and so on. Metaphor means, even in the face of all the rates are also depicted. All these factors have led to the Quran's eloquent expression of style. (هرون وموسى)According to them, if you withdrew the name of Moses, it could damage the style of harmony is disrupted and the Koran. All this is in the style of these scientists have revealed the Quran to the SEC in connection with the statements led to persistent.

"Select" With regard to the meaning of the word, linguists say: "Select the style of the words is a measure." Ibn Dureyd says: " سجعت الحمامة " "Pigeon said the SEC", ie continuous sound released. Then the poem following example shows:

طربت فأبكتك الحمام السواجع تميل بها ضحوا غصون نوائع

"Pigeon on an empty stomach in the morning, you read the persistent sound of crying."(26)

Al-Baqillani expressed its attitude to the idea, says: "If you had a style in the Qur'an, then it would have been admirable ability. Thus, the Quran was revealed to the style of the SEC. If the Qur'an, "SEC admirable ability" to say that, then you should refer to the idea of poetry. Of course, this idea is not right. " The author then went on to say that "priests who deny the SEC in the style of the prophets spoke only ignorance."(27)

Al-Baqillani that the SEC poetry arises from words meaning the same rhymed one after the other, then we are able to select the form. In the Qur'an, on the contrary, select the word and create meaning. More specifically, but you can select a meaningful word. Meaningful words in the Qur'an, in addition to being a key advantage is that their arrangement. Choose words that exist within the system feature dasımasa they concluded arrangement to each other and at the same time encompasses meanings.

Poetry is not the case, however, that may not be what you want to say that a poet can not find words to express the ghafiya the remains obscure to the reader wants to tell her what for.

Al-Baqillani indicate that some scientists on the basis of the following verses of the Qur'an do not claim to be revealed in the style of the SEC is to blame consider:

"ثم يوم القيامة يخزيهم ويقول أين شركآئي الذين كنتم تشاقون فيهم ..." (النحل: 27)

"Then, on the Day of Judgment, He (Allah) will disgrace them and" opposed (the faithful) disputing Where are My partners ... "(An-Nahl: 27)

"... أمرنا مترفيها ففسقوا فيها ..." (الإسراء: 16)

"... it is the leaders in luxury living ..." (Al-Isra ': 16)

"... أحب إليكم من الله ورسوله وجهاد في سبيله ..." (التوبة: 24)

"... you Allah and His Messenger and striving in the cause of Allah are dearer to you than ..." (Al-Tawbah: 24)

"ويعلمه الكتاب والحكمة والتوراة والإنجيل, ورسولا إلى بني إسرائيل ..." (آل عمران: 48-49)

"(God) him (Jesus) wisdom, and the Torah and the Gospel. And the children of Israel (the Jews), a messenger ... "(Surah Al 'Imran: 48-49)

"... إني وهن العظم منيواشتعل الرأس شيبا..." (مريم: 4)

"... bones sustalmıs, my head filled with white ..." (Mary: 4)

As you can see, these verses do not feature any SEC. Al-Baqillani says: "A.OTHER people are very hesitant about whether or not to select the Qur'an, and incapable of making a final decision in this regard qalırlarsa, then they abandon this work, why it is a "magic" adlandırmırlar ?! "(29)

"I brought the best out, bacteria have become branches of the output, bloomed, the best place and the best kind," they cited all of them one after another lined up in ordinary words, that the individual words, but the meaning and It reports the stress, she said. He dove out of words such as voice, a style similar to the Koran says that too far.

Al-Baqillani "الاذ هصار" book "says" chapter as well as the "الـ قرآن إعجاز" work the "eloquence" and "art" in the detailed description, and artistic figures of the Qur'an, "eloquence" and "fiction" and by comparing again the Qur'an showed superior. He writes about it: "Of course," art "and the Quran" in order "to show the miracle is not possible. If you have any human Quran secrets wants to know, he definitely literary Arabic language and its grammatical rules, in-depth knowledge about art, the rules of the master, and at the same time, these two style to distinguish between who is a critic should, poetry, art, science, knowledge and in general, the Arab world should be aware of science "(30).

Considering all that, another chapter of the novel writer "feature" was devoted to the topic. This chapter is fully "literatural speech marking" (ذكر البديع من الكلام)called. Chapter begins as follows:

"If you ask," that may be related to artistic admirable ability of the Koran? ", We can not answer this question, but the evidence. Scientists have shown that the following verses in the Koran literature:

" واخفض لهما جناح الذل من الرحمة ... "(الإسراء: 24)

"They finally both wing of mercy ..." (Al-Isra ': 24)

" وإنه في أم الكتاب لدينا لعلي حكيم "(الزخرف: 4)

"Of course, he nezdimizde book (written) are available. He is exalted, full of wisdom (or very strong signs). " (Al-Zuhruf: 4)

"... واشتعل الرأس شيبا ... "(مريم: 4)

"... My head is filled with white." (Mary: 4)

Author Robert: 37; Al-Hajj: 55; An-Nur: 35; Al-Baqarah: 179, Joseph: 80; The Ant: 91; An-Nahl: 53; Al Gafur 16 verses pointed out that the use of literature(31).

Later, al-Baqillani from the prophet hadiths indicate that the and cites the example of the following examples. For example:

"خير الناس رجل ممسك بعنان فرسه في سبيل الله, كلما سمع هيعة كار إليها".

"People on horseback is the best, even when the cause of God heard the voice of the call, thinking about turning to the other side";

"ربنا تقبل توبى, وإغسل حوبتى."

"God, accept my repentance and sin yu (sorry)!";

"وهل يكب الناس على مناخرهم في نار جهنم إلا حصائد ألسنتهم؟".

"Why the hell did not because of the language of the people ?!"

In this hadith, the collected human language (gossip and useless conversations) compared to the collection of grass by the people.(32)

Later, al-Baqillani poetry, and poets literature show that brings examples: Imrul-Qays says:

وقد أغتدي والطير في وكناتها بمنجرد قيد الأوابد هيكل

"How many cities are still lying in the nest of birds I yerisli sharp mountain pride, my horse came into the wilds of the oppressor'm on the hunt."

In this verse, Al-Baqillani "قيد الأوابد" use the word poet's metaphor and show that it worked out this place a very strong statement.

The author further work on this issue is addressed interesting bin Sadadddin made to the following couplet:

فازور من وقع القنا بلبانه وشكا إلى بعبرة وتحمحم

"Spear attacks struck the horse on his chest and tears complained to me."

In this verse, the "art" has great skill.

The author also cites the example of Imrul-Qeys:

وليل كموج البحر أرخى سدوله علي بأنواع الهموم ليبتلي

"How is it that the waves of the sea, as the country's only black skirt terrible and dangerous at night to check me out and patience."

The following verses of the Quran to run liken this couplet:

... واشتعل الرأس شيبا ... "(مريم: 4)"

"... My head is filled with white." (Mary: 4)

" واخفض لهما جناح الذل من الرحمة ... "(الإسراء: 24)

"They finally both wing of mercy ..." (Al-Isra ': 24)

Baqillani mentioned al-Bayt in the following analysis on the subject Imrul-Qays attracts and there rosary given by the artistic marks.

له أيطلا ظبي وساقا نعامة وإرخاء سرحان وتقريب تتفل

"His cast cast changes gazelle, ostrich legs, feet, run, running wolf, fox pups disposal of emissions looks like."

It looks like the verses following verse highlights.

"وله الجوار المنشآت في البحر كالأعلام "(الرحمان: 24)

"Ships sailing in the sea like mountains." (Ar-Rahman 24)

"كأنهن بيض مكنون "(الصافات: 24)

"They literally covered (closed, no one untouched, was recently in the crust, white) eggs (or were hidden in mother of pearl).

In the later chapters of the book in various events, Rightly-Guided Caliphs - Abu Bakr, Umar, Uthman and Ali bin Abi Talib, the Prophet and the Ibn Abbas, Abdullah bin Masud, Mu'awiya bin Abi Sufyan, Umar bin Abdul Aziz, Hajjaj bin Yusuf dedicated.

It should be noted that al-Baqillani began to investigate any idea interested him in the first place when it was considered absolutely critical. It is precisely this critical and artistic taste of the miracle of the Qur'an, in order to study the properties had been declared. Author preceding scholars, al-Khattaabi with balaghat Holy Quran ecası setting with views

of the field brought together his thoughts on the "الـ نقد في الـ قرآني الأثـ ر" "criticism of the Koran effect" finished the job with a writing book(27).

"إعجاز القرآن" criticism of his style of hand-Baqillani.

It should be noted that al-Baqillani his "الـ قرآن إعجاز" work style, has written critical. He is the voice of the prophets, the companions, the speakers and the chat conversation begins with the declaration of the Koran compares with the poems on the subject, which in the end. Examples of this issue, according to the author prefers creativity Imrul-Qays, and sometimes modern poets, poems and parables. Thus, the best poet of his best poems, taking selects and analyzes them, and then begin to compare with the text of the verses of the Quran. Al-Baqillani examples of poetry before choosing a method to analyze this issue is concerned, it is comparable to the Qur'an, Surah particular, is trying to clarify the mystery of the Holy Order. He is the artistic imagery - metaphor, simile presented, delay, allowed,

The author of the Qur'an carefully examines various words, explains their meaning, pronunciation of words that are easy and difficult to analyze their commitment to one another, and each chapter explains the rules stated his opinion at the end.

Al-Baqillani`s admirable ability of the Quran is the most important theory in the field, "الـ فنية الـ وحدة" is considered. According to this theory, the specific issue is dedicated to a specific topic. Thus, the author, and it takes a whole chapter reviews. First of all, the ability to order them in time, according to one interpretation of the verses, each verse or a short period of time satisfied with the metaphor and the rosary, and trying to show admirable ability.

Al-Baqillani that the verse in the Qur'an, the smallest issue. It may be a little verse of the Quran admirable ability to be fully specified. He said that previous scholars in this field (the Quran and poetry with the connects field) have done a lot, but their focus is more aimed to the study of art fuqurların. Nevertheless, they still did not go deep into this area, limited only by placing the names of literary figures, and it yielded no fruit. Seeing the mistakes of the ancient scholars of al-Baqillani that only through art and eloquence of the Qur'an, it is not possible to ecazını. In this area, only the husband and Rummani and Abu Hilal al-Askari secrets to the authenticity of the Quran secrets worked in this case more properly laid the foundation of the road. But the verses in Surah al-Baqillani these two scientists analyzed separately from each other, and therefore they could not open their meaning to the full extent of the authors of the blame. The author is an entire chapter to repaerats mistakes made by their predecessors decided to analyze the style of "الـ وحدة الـ فنية" calls.

"الوحدة الفنية" explore the theory of poetry

Al-Baqillani order of the Quran, to give an analysis of the poet's verses, Imrul-Qays al-Buhturi`s gasidasunique style is comparable to the Qur'an. "Poetry is more eloquent slogan" based on the analysis of these two poets trying to do. He thought about Arab poetry (if not more artistic and more a poem, then the best poetry of the poem), preferring to apply the Imrul-Gays. Because of the great poet and his students Imrul-Qays Arabs are

considered to be better than others. It is exactly the analysis of his work gasidas Imrul-Qays, and copies of their art reveals, trying to explain the meaning of each word correctly, and finally came to an important conclusion gasidas its author stresses high enough praises and his other poets.

Al-Baqillani`s some criticism related to the analysis of the eulogies at a glance

Al-Baqillani from beginning to end, both analyzes of their distinctive features. Other critics give their views about the eulogies, or accept them, or they do not like these ideas. Note that,X-century critics and al-AMIDI Curcani al-Arab al-Baqillani`s poetry more interesting ideas in this area and have been inclined to study because of its creativity tried to explore in depth. For example, in the case of al-Baqillani al-Buhturini raised to the heavens, Abu Tammama has hated. It also attracted the attention of the critics.

Qays al-Baqillani gasida Imrul-art images used in the analysis, art, words, patterns and so on. To be close to the style of the Qur'an, but the Qur'an is still far superior to the poetry shows.

Al-Baqillani Imrul-Qeys did not accept the criticism against the other scientists. In fact, the poet had found certain mistakes, but he did not do it and no one has mentioned in his book. We know it, but you can feel his critical judgment. For example:

إذا قامتا تضوع المسك منهما

"You stood up and spread around the smell of musk"

Al-Baqillani that the Imrul-Kays wanted to testify in the near, then "if any of you is the smell of musk pleaser" was to say, but only to "shield the smell of musk," say mean weakening, undermines poetry. Abu Bakr, the couplet of the poet is weak, and that, "It is true that when people still come to the smell of musk, but when he moves (when) the smell can be spread around. This is true, but poetry is not correct to say it, so he weakens the meaning of the poem. "

Al-Baqillani then takes the hand-Buhturi`s gasida and critical thoughts:

"الرؤيا الشعرية" "Depicted in the poem."Al-Buhturi "ghost" of the simile to make a mistake. Al-Baqillani this error explains: "Lightning come quickly, quickly going, but slowly, as milder air comes in a dream. The simile is not right, because the "ghost" and "lightning" can not be any price the simile, otherwise good feelings - "ghost" of the main meanings of the expression may be lost. Then, the poet's "horse ears" Musel tree "looks like the leaves," not like the analogy of the report.

"الحشو" "The border it (the word)". Al-Baqillani that the poem "added the phrase" it is not the meaning of the poem is considered problematic issues.

"الابتذال" "Exaggeration". It said copies of the poem - the rosary, , exaggerated, given the reality (with his own eyes the events) are exaggerated.

"الرونق اللفظي" "The beauty of the word."Al-Baqillani that some of al-Buhturinin looks fine, while others are less meaning than words. It is the language of the poet's poems is an easy, fluent and and noted that his main goal was to give meaning to the beautiful poetry. Therefore, it is the most beautiful poems, and tried to use meaningful words. It should be noted that this expression was very popular during his tenure.

"الاختلال في المعنى" "Errors of sense." Al-Buhtur cash desk with the rhyme and in spite of some words, their meanings do not coincide with the subject.

"التضمين" "coverage". Some of the other poets, poems and couplets al-Buhturi qosmusdur stole his poetry, and it was not well-received by critics in Arabic.

"المخالفة" "Difference of opinion". The diversity of views on the antiquity of the Arab gasidas.

"التعقيد" "Coherence". There is no correlation between words; the poetry of words and word order, any sense of fluency, accuracy is insignificant. Such poems are considered flaws Arabs.

"الاستهلال" "beginning". The initial portion of the poem to be associated with parts of her middle and run.

"الاشتراك في المعانى""Joint meanings." It is the poet's use of the word with the same meaning and the meaning of them, which shows a more eloquent. For example, verse 20 of Al-Buhturi "horse" in praise of the larger and more eloquent.

"وتأليفها العبارة بناء" "The structure and writing the above passage." Here is a poem by repeating the same word in different ways in order to develop the noticeable. For example, the following couplet Arabic al-Buhturi approved by critics:

والجود يعذله عليه حاتم سرفا ولا جود لمن لم يعذل

"Hatimin has wasted the best for the sake of it, one that is not good, then it's not good for goodness'.

Here "عذل"and "جود" repeating words and different meanings have been developed. Al-Baqillani notes that such a mistake could only fresh beginners to write poetry.(33)

Among the features are similar and different surahs of the Qur'an

Surah Al-Baqillani takes a whole, there has been compared to the individual verses, verses and words and their meanings brings clarity to the conclusion that, in fact, according to the Qur'an, the words are arranged in a special frame. He said that the Koran is about to break up with her regular. Al-Baqillani entire chapter analyzes so that an ordinary person who reads it can understand it immediately. In this analysis, she wrote verses in the text while maintaining consistency. The author analyzes the various expression (simile, metaphor, irony etc.) are used.

Al-Baqillani does not accept any decision in this case, the exact word does not analyze specific chapters from the Koran, and this time does not permit a footnote, does his own thoughts. He criticized the style of analysis about the healthy, smooth style chooses. For example, "The Ant" pay attention to the analysis of verse:

Al-Baqillani fully reviewing this chapter, shall interpret the meaning of the words difficult to understand, and then declare and artistic beauty of words demonstrates. Before starting his own style analysis of Surah says: "I said," The Ant "Surat fully read his story, I understood perfectly. The closed signs clearly learned there by God, this chapter verse, word by word, I have analyzed "(34).

Al-Baqillani "The Ant" analysis of this verse is the verse:

" وإنك لتلقى القرآن من لدن حكيم عليم "(النمل: 6)

"Indeed, the Qur'an is wise for you (everything) is the one who inspired" (An-Ant: 6)

It is the story of Moses, after the verse says:

"إذ رأى نارا فقال لأهله امكثوا إني آنست نارا لعلي آتيكم منها بقبس أو أجد على النار هدى "(طه: 10)

"(He and his brother Shoaib leave to visit his mother, along with his wife went to Egypt in the west of the mountain, in the valley of Tuva, a child was born during the night. They left without electricity through the darkness of the night lost). Then (Moses in front of us) saw a fire and said to his family: "You (place) stay. I can see a fire. Perhaps I can bring you a brand, or find some guidance at the fire! "(Taha: 10)

The author then again, "the most-Ant" Sura returned his eighth verse gives an analysis ::

"فلما جاءها نودي أن بورك من في النار ومن حولها وسبحان الله رب العالمين "(النمل: 8)

"He (fire) when he was called to him:" Blessed be who is (Moses) and those around you (angels or prophets) blessed (period of the) whom. Allah, the Lord of all the worlds Paka (holy)! (The Ant: 8)

Thus, al-Baqillani chapters of the analyzes presented in God's presence and power, the miracle is proven examples. Surahs separate different verses to each other in order to show that they have completed and dedicated among them.

Al-Baqillani between two odes to the different and similar features, such as the al-Quran by attracting analysis concludes:

Surahs each other meaning, subject, keyword and attachment order;

A meaning or a story, a story through other means and in all cases the end result of a particular outcome;

The diversity of subject matter and setting of the chapter. (But here's the other ecazını discloses comparable suras, or chapters complement each other.)

Surahs, carefully approach the meaning of words and their means of artistic expression (metaphor, simile, permission etc.) comparison;

Surahs beginning of words (الـ تقديم) or end (تـ أخير) Despite the fact that no commitment to each other without feeling a flaw;

Topics selected for the hidden meaning of the words to express. For example:

"... وهمت كل أمة برسولهم ليأخذوه ... "(غافر: 5)

"... Every nation's apostle (to destroy him) tried to ..." (Gafur: 5)

This verse " ليأخذوا" "Incur" hidden sense of the word "kill" was used instead of the word.

Specifically mentioned in the verses of Allah pronunciation felt a divine power and glory. For example:

"فادعوا الله مخلصين له الدين ولو كره الكافرون. رفيع الدرجات ذو العرش يلقي الروح من أمره على من يشاء من عباده لينذر يوم التلاق. يوم هم بارزون لا يخفى على الله منهم شيء لمن الملك اليوم لله الواحد القهار". (غافر: 14-16)

"Disbelievers dislike it, but unique to Him in obedience to the (sincere) worship. Raises rates, the Throne of the revelation of God's command upon whosoever of His servants the day of the encounter warns warned! On that day, they will come, and nothing

is hidden from Allah. "To whom belongs the kingdom this day?" "One, the owner is with indignation" (Gafur: 14);

Despite the different words and terms of stories both in time and then express the same meaning;

Scientific issues - laws, ordinances (laws), hajj rules, beliefs and so on. Data as easy, but communicating by arrangement;

At the end of each issue to a certain sense.(35)

Thus, al-Baqillani and poetry, as well as the similarities and differences between the characteristics of the suras of the Koran in Arabic literature demonstrating the X century had a major influence on the development of literary criticism. It should be noted that al-Baqillani undertaking any subject, who acts as a critic in the first place, in this case benefited from predecessors and contemporaries styles, has been able to write original and valuable artifacts.

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